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FRANZ DELITZSCH.

(1812-1890.)

A PALM-BRANCH FROM JUDAH ON HIS NEWLY-COVERED GRAVE.

"The purely scientific interest in the literature of the Jews, and the spiritual interest in their conversion, have long struggled for the mastery of my soul."—DELITZSCH.

IF, at the decease of so rare a man as Franz Delitzsch, there be any consolation at all, it is to be found in the sorrow universally felt by all countries and all creeds. Like two reconciled angels, the old and the new covenant accompany his bier. Jew and Christian alike mourn the loss of a great man. One must go back to old times to find his equal—to the time of Pico de Mirandolo, or to that of Reuchlin and Münster, of the Buxtorfs and Reland, of Ed. Pococke and Lightfoot, of Rittangel and Knorr von Rosenroth, of Wülfer and Wagenseil, of Johann Christian Wolf and Vitringa, only to mention a few of the most meritorious men who have done so much for the spreading and furtherance of Jewish literature; in the present time one would seek in vain for names to compare with his. Many dwarf shrubs have, indeed, sprung up, which may deceive the eyes of him who stands in the midst of them; but when time shall have rolled on, and the searching gaze of scrutiny shall fall on all these new growths, then one from among them will stand forth like a cedar of Lebanon—Franz Delitzsch.

If the title of a divine has ever been justly given to any man, it was given to him. From the very first, he devoted his feelings, thoughts and desires, his researches and discoveries to the service of the Ideal, which was his faith. But if he, nevertheless remained free from narrow-mindedness the reason is to be found in this—that his love was as great as his intelligence. Gifted with a noble heart, with an originality of mind, which made all that came under his care thrive, he was able to enter upon new fields from which many would have been deterred, and to

display an activity that might easily seem divided and contradictory to the superficial observer. Therefore it is that the Professor of Theology in the University of Leipsic, and the Canon of the Bishopric of Meissen, must be reckoned among the heralds and pioneers of Jewish science, which awoke under his eyes, and that his name will shine in the list of the best Jewish names that have gained for themselves a place in the history of this awakening. Indeed, in that portion of his works which concerns Jewish literature, no indications of a difference of faith are observable—a triumph of the spirit of that true knowledge, which shines like a rainbow of reconciliation over the clouds that separate man from man. His love for Israel's literature and language existed before his love for Israel's people—a love which wished to gain, to possess, and to conquer. He did not become a theologian in order to forge weapons against the people of Holy Writ; he did not bring foreign fire to the altar on which he sacrificed; therefore it was that the language of Zion and the spirit of its works revealed themselves to him, that he reached heights which none of his co-religionists, striving after him, have attained, that the believer within him was never able entirely to overshadow the scholar. True to his creed, he began as a Philologist. For there was a time in the history of the world when Philology became a force and motive power. That period was the Reformation. This love for the original meaning of the words of Scripture, this zeal to comprehend the original records in the spirit in which they were given, never wholly forsook him. The theologian, much to his advantage scientifically, never quite stripped off the philologist. His enthusiastic devotion to Jewish literature, and the profound learning which he had acquired in this field with the eagerness of youth, made even his later works, which are pervaded by the missionary spirit, instructive and enjoyable to the Hebrew student. As there is no work of Wagenseil's from which the treasure-seeker of Jewish science could not obtain a grain of gold for his own purposes, so Delitzsch, in all his productions, even if he had lost the creative power of the best days of his youth, remained a friend, whose words, full of intelligence and special knowledge, were always worth listening to, even when they were seemingly disconnected with the subject-matter. The reader, who studies the first productions of his literary activity, would probably conclude (unless he knew the truth already), not only from the wealth of special knowledge, but especially from the ardour and inner sympathy of his charming style, that the author was a follower of the Jewish faith. As the thrilling song of the lark announces the coming of

spring, so his first book, *A History of Jewish Poetry, from the close of the Holy Writings of the Old Covenant, down to the most Recent Times*, the preface to which was dated May 1st, 1836, appeared to lead up a May-day to the honour and appreciation of Jewish spirit and Hebrew poetry. A Christian, of barely 24 years, stepped before his contemporaries to tell them of the sleeping beauty he had discovered among the thickets of the primeval forest, in the world-forgotten Jewish writings, through which he had made his way with ardent zeal and resolute strength. He was everywhere at home, he had searched through the Talmud and the Midrashim, he had drunk deep draughts of delight at the magic springs of the mediæval Spanish poets, and had gazed with a discerning eye upon the after-shoots of modern times. Here for the first time the standards and categories of classical literary history were applied to matter which had never been considered from such a point of view. With wonder the non-Jewish world learned from this book that the Hebrew language had never died, but continuing in undying youthful vigour had developed a richness of poetical styles and forms, which many a living language might envy; that it had served, unchangeable through all times, as the pliant and plastic expression of sacred and secular subjects of every kind. Dukes, Sachs and Zunz had not yet hewn the building-stones of Jewish literature, when the learned Christian came forward to erect his spiritual edifice. Far-sounding and startling, like a herald's call of Jewish poetry, was the effect of this spring-tide gift.

Delitzsch here displayed his intimate acquaintance with the sunny and most fascinating portion of the Jewish writings, and the opportunity for proving his excellent scholarship and special knowledge in obscurer and more remote fields was soon to present itself. The town of Leipsic was just about to publish the catalogue of the valuable manuscripts preserved in the Town Council's Library. Fleischer undertook the description of the Arabic and other Oriental MSS., Delitzsch that of the Hebrew. The Christian specimens which were to hand, with the exception of J. Chr. Wolf's, could not be considered as worthy of imitation. Jews had till this time hardly ever themselves ventured upon the field of MS. knowledge. Delitzsch was here also the pioneer; his description written in elegant and easy Latin kept the middle path between uninformative, misleading brevity on the one side, and limitless prolixity on the other. It did not take the place of the study of the MS., but it gives enough of their contents to incite to a closer study of them. Proper names

and geographical designations, which at that time had not been fully ascertained, were here given with a discerning certainty, worthy of remark. Zunz's *Additamenta* gave an additional charm and lasting value to this forerunner of scientific Hebraic MS. catalogues. Thus, in this work also, undertaken in 1837, and published in Grimma in 1838, the learned Christian became a pioneer of Jewish science.

In 1837 he also published, with a Latin introduction, Moses Chayim Luzzato's drama *Migdal Oz*, with notes by Samuel David Luzzatto and M. Letteris, a proof of his complete mastery of Jewish poetry, the fame of which he had so loudly announced to the world the year before. In his book, *Science, Art and Judaism, Descriptions and Criticisms* (1838), there seemed to be put forth a kind of palinode, which Zunz (*Literaturgeschichte*, p. 11) made out to be a reversal of the verdict upon Jewish poetry which had appeared two years before; but Delitzsch's continued devotion to Hebrew literature proved that an inner and real change had not taken place, and that the unkind, harsh tone can only have been the consequence of a somewhat sudden decline of his ardent enthusiasm. In the same year (1838) his book, *Jesurun sive Prolegomenon in Concordantias Veteris Testamenti a Julio Fuerstio editis*, gave a satisfactory proof of undiminished absorption and loving penetration in the language and literature of the Hebrews. Who could have set forth more convincingly than he the claims of the Hebrew national grammarians to the gratitude and appreciation of posterity, or pointed out more warmly and impressively that before Gesenius, Ewald and Hupfeld, there had been men, and Jewish men, who had penetrated further than any of those who came after them into the construction of the Hebrew language. This portion of his elegantly written Latin book deserves attentive consideration, even at the present time, when the gist of the whole, the enquiry into the relationship of Hebraic with Sanskrit roots, is, as it were, already stored in the museum of scientific antiquities. Delitzsch was in this only the shield-bearer of his master, Julius Fürst, with whose theory of similarity between Semitic and Indian linguistic elements, a new morn appeared to have dawned for philology. Delitzsch had received too much valuable instruction from Fürst, especially in the field of Rabbinical and later Jewish literature, for him to have become afterwards untrue to his master on account of this one false doctrine. Rather he joined him, being of a grateful disposition, in further literary collaboration. He became a zealous and invaluable promoter of *The Orient*, which was

edited by Fürst and contained important literary contributions.

His previous productions had already entitled Delitzsch to the rights of citizenship in the dominion of Hebrew science, but in 1841 he came forward with a work which few learned men, born in the Jewish faith and trained in Jewish literature, would have been able to carry out in such perfection, namely, an edition of the religious-philosophical work of Aaron b. Elia, of Nicomedia, the Karäite antitype of Maimonides. This book, written in 1346, entitled *Éz Chayim*, a prize in the Ofen booty of 1686, is one of the most precious MS. in the collection of the Leipsic civic library. To edit this voluminous work, with the index of contents which Kaleb Afendopolo had drawn up, was a very bold undertaking, when the richness and variety of the matter, the difficulty of the terminology, and the total want of preparatory works are taken into consideration. The style of the edition, the abundance of learned *addenda* from the Arabic and Karäite literature, the neatness of the references, the trustworthiness of the elucidations, the many-sidedness of the explanatory comments naturally excited great astonishment, and secured for the book a lasting place of honour among those editions of the Jewish and Karäite religious-philosophical literature which have a right to be called scientific. Here, also, Delitzsch appears in collaboration with a Jewish scholar, Moritz Steinschneider, with whom he had become acquainted at the Arabic lectures of Fleischer. The index, forming an attempt at a dictionary to the religious-philosophical language and terminology, was mainly due to a work of Steinschneider's, whose assistance was in other ways also given to Delitzsch's book.

The year 1842 marks a turning point in the course of Delitzsch's studies. With the commencement of his academic activity in the theological faculty of the University of Leipsic, where, on February 16th, 1842, he defended his dissertation, *De Habacuci Prophetæ vita atque ætate*, the exegesis of the Old Testament became the special province of labour, to which he remained faithful during the rest of his life. The peculiar excellence of his erudition, gained at the sources of the traditions of synagogue and church, shows itself already in this essay, truly an inaugural work, which exhaustively and sagaciously collects together all traditions concerning the prophet Habakkuk which are to be found in Jewish and ecclesiastical literature. In connection with these traditions he discusses, towards the end, the smaller writings, wrongly passing under the names of Dorotheus, Bishop of Tyre, and of

Epiphanius, Bishop of Cyprus. Such a combination of Rabbinical and patristic erudition as was shown in this dissertation necessarily directed public attention to the Licentiate of Theology, who had been previously a pioneer of Jewish science, and now was on the point of becoming a Master of Protestant Theology. From Leipsic he was called to the professorship of Theology in Rostock, from thence to Erlangen, where he also held the office of Pro-rector in 1859, until he was at last permanently attached to the University from which he had at first come. Through all the years of his fruitful academic activity, the interpretation of the Old Testament remained his life-task and his constant aim. In 1845 there appeared *The Prophetic Theology*, in 1855 *The System of Biblical Psychology*.

A chronological bibliography of Delitzsch's exegetical works is not needed, for they belong not only to his life, but to that of science in general. They are household books of Biblical exegesis, very groundworks of Old Testament knowledge, widely known and circulated alike in Germany, England and America. Conjointly with Karl Friederich Keil he brought out a *Commentary on the Old Testament*, in which the Book of Job, the Psalms, the Proverbs, Ecclesiastes, the Song of Solomon and the Prophet Isaiah are commented upon by his master-hand. By the side of this, there appeared his independent *Commentary on Genesis*. This book ran through four editions, and in 1887 was re-issued, completely revised, and even re-written, under the title of *New Commentary upon Genesis*. Delitzsch's distinctive characteristics as a commentator are based not only on his unique learning, but also on the qualities of his mind and disposition. Most sensitive to the slightest variation in the mood and diction of his authors, gifted, like Herder and Rückert, with great linguistic powers, unusually original in idea and expression and rich in suggestiveness, he was always completely master of his subject and familiar with its every detail. The history of the exposition was like an open book before him. His work is invariably stimulating, instructive, lucid and delightful. For however much the objectivity of his exegesis may have been influenced by his Christianity, he still remains the best informed and most competent expositor of the Hebrew language among all Christian commentators. His intimate acquaintance with the Rabbinical literature and post-Biblical Hebraism give to his exegetical works the quality of original authorities, which even the Jewish enquirer may always consult with profit, beside the old Hebrew commentaries. The excursus and notes with which Fleischer, the Nestor of European Arabic scholars, and

Consul Wetzstein, the greatest connoisseur of Arab Bedouin life, graced these commentaries, greatly increased their value and many-sidedness. For the better understanding of grammatical points, for the fixing of the signification of roots and words, as well as for the quick perception of the deeper connection between the verses and sections, and for the better appreciation and full recognition of the contents, Delitzsch has done more than the whole of his competitors.

Delitzsch's position towards the questions of modern Biblical criticism were not only indicated in his commentaries, but also laid down in a series of incisive investigations, which are to be found in Chr. E. Luthardt's *Magazine for Christian Science and Christian Life*, 1880-1886.

The exegesis of Delitzsch rests on the firm basis of the auxiliary sciences, such as Hebrew grammar, the Mas-sorah and the comparative philology of the Semitic languages. On all these subjects he could easily have written independent books, but he only used his knowledge of them for the benefit of the one master science of Biblical exegesis, to which he devoted his life. Those who wish to see, in an independent work, the perfection with which Delitzsch had mastered these auxiliary sciences should study the work, *Complutensische Varianten zum Alt-testamentlichen Texte, ein Beitrag zur biblischen Text-Kritik* (1878). The Jews had for several years done their best for the printing of the Biblical text, when the Church also, in the person of Cardinal Ximenes, began to interest itself in this subject. In 1515 there appeared in his Polyglot Bible the first of those five volumes which, in the *Complutensis*, comprises the Old Testament. Alfonso Zamora, one of the Christian Hebrew collaborators, bears witness that the Cardinal had bought for the sum of 4,000 gold pieces, seven Hebrew manuscripts which had belonged before the expulsion of the Spanish Jews, in 1492, to the synagogues of Toledo and Maqueda. In two of these MSS., which are still in the University library at Madrid, Delitzsch discovered the chief sources of the deviations of the Complutensian text. The manner in which he tests and weighs their correctness in the scales of grammar displays great philological acumen, one might almost say beauty, surprising as this expression may here appear. Each question is rounded off with great skill to an artistic whole. The delightful feeling of having a completely trustworthy guide comes over the reader.

Delitzsch rendered imperishable service to the text of the Old Testament through inducing S. Baer, of Bieberich-on-the

Rhine—the most distinguished living critic of the Massorah—to edit separate portions of the Biblical books. These masterpieces of criticism, which have gradually supplied us with a trustworthy Biblical text, based on the oldest and best manuscripts, are a memorial of the scientific bond existing between these two men, the Christian and the Jewish enquirers. The brilliant Latin introductions which Delitzsch prefixed to these editions show how deeply he penetrated into the obscure regions of the Massora. He revered it as one of the most wonderful and astounding productions, one of the titles to glory of the Jewish people. For Ezekiel he secured the invaluable aid of his son Frederick, the celebrated Assyriologist of the Leipsic University, in order to secure for Baer's edition the results of the most recent researches. Always at the highest level of contemporary science, Delitzsch was one of the first, in his work entitled, *Physiology and Music in their importance for Grammar, particularly for Hebrew Grammar* (1868), to apply the teachings of the modern physiology of languages to Hebrew, and to point out in the writings of the Jewish national grammarians presentiments of the lately-disclosed truths. Not only acoustics, but optics also he presses into the service of Hebrew vowel-sounds, the appropriate names of which had already astonished Chladni. The resonator-flame apparatus of Rudolf König converts the constituent parts of the vowels into pictures of flame, by which means an old obscure image of the Yezira book becomes, as it were, embodied. New light is here thrown on the music of the Hebrew language and on its accentuation. In special musical appendices, Delitzsch makes clear the intonation of the Pentateuchal and Prophetical perikopes, in other words, the singing of the "Torah Sections" and of the Haftara according to the German rite. Not easily will a work on Hebrew grammar be found which combines so great a stimulative interest, such abundance of new thoughts (amidst which, moreover, the classical languages are not forgotten), such a high level of general culture with such a degree of special technical knowledge, as are contained in this little book.

In the work, entitled *Jewish - Arabic Poetry of Pre-Mahommedan Times: a Specimen from Fleischer's School, and a Contribution to the Celebration of his Jubilee* (1874), Delitzsch raised his own memorial to his Arabic studies. This work, a translation of the poem ascribed to the Jewish poet Samaual Ibn Adiya, and contained along with a commentary in the Hamasa, is linguistic rather than historical; but even after Rückert's classical translation and Nöldeke's

historical treatment of the poem, it possesses intrinsic value. For Delitzsch, in the course of his industrious life, appropriated more from the Semitic languages than is customary among commentators.

But these incomparable and penetrating researches into the Old Testament, and this singularly intimate acquaintance with the Rabbinical and lay-Jewish literature, were for Delitzsch only preparations for the great task of his life, the elucidation and translation into Hebrew of the New Testament. No one was better fitted to recognise in these records a product of Jewish literature than he, who lived in the atmosphere in which the Gospels took their origin, who conjured up by the might of his knowledge and the force of his mind the spiritual scenes they reflect, who had walked with the rabbis of Jerusalem and with the fishermen of Galilee. He was capable of piercing through the words to the realities behind them, and of realising, through the veil of tradition, the original signification of the spoken discourse. This faculty was clearly proved by his work, *A Day in Capernaum*, or *Artisan-life at the time of Jesus*, which appeared in 1868.

What may be considered as a fault in his Biblical exegesis, namely, that he interprets the Old Testament by the help of the New, is here, where the circumstances are reversed, to be esteemed as a distinct advantage. For he here portrays everything arising out of its conditions—the facts in their real relation to each other as appearances of contemporaneous Jewish life of their time. All his works on the New Testament bear, therefore, in a measure, the stamp of rabbinical commentaries, and demonstrate fully the inestimable advantages he derived from Talmudic literature for his work of elucidation. Already, in 1853, there appeared *New Investigations into the Origin and Design of the Canonical Gospels*, the first part of which, *The Gospel according to St. Matthew*, was, however, not continued. In 1857 followed the commentary on the Epistle to the Hebrews, with archæological and dogmatic digressions on the sacrifice and the atonement, after which came in 1861-2 the two books of *Discoveries in MS.*, containing studies on the Text of the Apocalypse. *A System of Christian Apologetics*, which appeared in 1869, was followed in 1870 by *The Epistle of Paul the Apostle to the Romans*, translated into Hebrew and illustrated from Talmud and Midrasch. This last book brings us to his greatest, and to himself, most pleasurable work, the translation of the whole of the New Testament into Hebrew. He had solemnly vowed to himself to accomplish this task, into which he intended to put the sum

of his discernment, the life-blood, as it were, of his learning. Every sentence in it was counted and weighed, repeatedly tested and corrected, and subjected to a continuous process of emendation. The work, and the revision of it, occupied years; he had time enough, as a publisher was not found until the British and Foreign Bible Society took the work under the shelter of its mighty wings and published it in the spring of the year 1877. In 1882 the fourth edition was issued in electrotype, followed immediately by a fifth edition and by a sixth, in crown 8vo. Out of gratitude to England, he gave an account of his corrections, on the occasion of this fifth edition, in a little pamphlet written in English, and entitled: *The Hebrew New Testament of the British and Foreign Bible Society, a Contribution to Hebrew Philology*. The valuable remarks on various alterations in his translation, and the candour and humility of his corrections, make this little work a precious memorial of his greatest literary production. But even then he did not consider the work as perfect, but always represented it as needing improvement. He listened attentively to every proposal which appeared likely to better or correct even the minutest point in this, to him so sacred, task. He conducted an enormous correspondence with Jews of all countries, and received everybody's objections and remarks with meekness and gratitude. By this translation he obviously could not win the confidence of the great mass of those whom I might call Hebrew writers by instinct. What he brought forward was not a genial masterpiece, but the matured fruit of learning, working and advancing step by step. Here everything was set forth consciously, and with due calculation; nothing was jotted down unconsciously, as a gift of momentary inspiration. Therefore Salkinson's translation has found more favour with many people, for it was more Hebraic, *i.e.*, in reality often more un-Hebraic, more suited to the bad taste by which disorder is considered order, and loose expressions and slipshod carelessness are accepted as tokens of genuine philological attainments. Delitzsch's New Testament is a precious addition to Hebrew literature, an attempt based on the sure groundwork of honestly and hardily-won erudition, and undertaken with the strict self-discipline of genuine knowledge, to restore to or conquer for the language of Zion the *origines* of Christianity.

Must I not fear to snap the string, which has sent forth such glorious sounds, with a shrill dissonance, if I say, in conclusion, that Franz Delitzsch was no friend to Judaism? For not only latterly, but from the very beginning, ever since he gave his mission-lecture in the Orphanage Church at

Dresden in 1841, on "The Three Chief Causes on the Christian Side which Hinder the Conversion of Israel," proselytism was the very breath of his soul. To unite Church and Synagogue, that is, to let Judaism be absorbed by Christianity, to bring Jesus nearer to the Jews, to spread the Gospel in Israel; this was the most passionate desire of his heart, the task of which he dreamed, and for which he watched, the central point of all his aims and efforts. All the ill success of his endeavours, the most grievous disappointments, the bitterest experiences could not turn him from this, his one master passion. It does one good to glance over the great number of his achievements on the field of scholarship, when one sees such great and noble talents spent in so useless a struggle. One could not well expect an impartial estimate of Judaism from a man whose Christian faith was so deeply rooted, but one must go further, and allow that he himself was not free from an exaggerated sensibility, as far as regards Christianity, which does not well become him who is possessed of the greater power. When at one time the sky began to darken over Israel, and the storm-clouds threatened more than ever, he appeared for a moment to consider it as a punishment, because a few inconsiderate Jewish voices had spoken presumptuously against Jesus. For a time, also, it seemed as if he so deeply lamented anti-Semitism, only because it was likely to fall like a hoar-frost on the evangelization of Israel, and must wither the blossoms which, as it was, were but pale and feeble. This was the sad time of the revival of the "*Instituta Judaica*," at the German universities. Leipsic led the way in 1880, and in the writings of the institute there, at whose disposal Delitzsch placed his guidance, his collaboration, and his erudition, many a word has gone forth which has cut every faithful Jew to the heart. In the numerous volumes of the missionary periodical *Sowing in Hope*, which he supported many years before, the flowers had bloomed in secret, and words died away as in the desert. But now there was a pulpit in the market-place, and proselytism was carried out of professional circles into publicity and ordinary life. It was inevitable that he should experience opposition, and see that the veneration with which he had formerly been regarded in all Jewish circles was here and there fading away.

But like rays of the sun, so the brightness of his unblemished soul pierced through the mists which seemed to darken his fame. When the fulness of time came, the proselytiser of Israel was transformed into its champion, the missionary became a brother in arms. Well for him

that he was deemed worthy to fight, in the day of danger, with a bright shield and gleaming sword, for those who could not defend themselves, and to come forward as a witness for us, to whom his word must be of the greater service, the less he could be accused of prejudice in our favour or even of bribery and corruption. How the venerable Delitzsch rose up with all the courage of youth, to go to battle with untruth and to bear a testimony to Truth which will endure as long as the sense of truth lives in the hearts of men, this is one of those things which it is a pleasure to have experienced.

It was a disgrace for German theological science, in which Rabbinical studies had been decreasing for a long time, that Rohling was allowed to put before the German nation in his *Talmud-Jew* the repulsive concoction he had borrowed from Eisenmenger. In vain were the replies from the Jewish camp ; like the insolent Goliath, the miserable plagiarist went day by day through the ranks of intimidated Israel, and hurled the most shameful invectives and the most dangerous inflammatory speeches at them without fear of punishment. Then Delitzsch came on the scene ! The spirit of truth came over him ; not in vain had he enjoyed the hospitality of Rabbinical literature during the best years of his life. The desire to bear loud, unimpeachable testimony to the purity of this wickedly outraged literature burned like fire within him. With the safety lamp of criticism he lighted up the pool of sin and ignorance, from which miasma and germs of disease had spread all over Germany. How Rohling's *Talmud-Jew*, exposed in all its falsity by Franz Delitzsch, shrivels up before the righteous anger of the lover of truth ! It was, indeed, easy for his superior erudition to demolish the poverty and the paltry wisdom of the infuriated Rohling, but it was a difficult and manly deed to speak, when it would have been so easy, so opportune, aye, and so advisable to keep silent. What he said, others could have said too, perhaps not so pithily, so perfectly, but in substance the same ; but that *he* has said it will be for ever a meritorious and saving deed.

But it was assigned to him to step forth in a still more decisive and even providential manner on behalf of Judaism. From the plains of Hungary a Fata Morgana, a spectre of mediæval terrors had risen on the horizon of Europe, which blanched the cheeks of those who lived to see it. What the malice and cunning of many centuries had vainly tried to establish, what the hatred of many generations had not been able to prove, that was now to come to light in the court of justice at Nyiregyháza, before all the world ! It was publicly to be proved that Jews use Christian blood.

A minister of Justice was at the helm, whom infatuation had blinded; false witnesses prospered; the mouth of the child was to condemn the father. A sword hung over the head of Justice; there appeared to be no escape. Then, in order to fill up the measure of horrors, Augustus Rohling offered to swear before the court that the use of Christian blood was a Jewish tradition, which he had now succeeded in authenticating in plain words in a Kabbalistic writing. A man of Jewish race, who, with due conceit, called himself Justus, was the prompter, whose fiendish inspiration Rohling had only to confirm on oath. Delitzsch had already, like so many other Christian scholars, demonstrated in writing the madness of this terrible accusation. That, however, did not suffice. It was necessary to refute the alleged literary proof, which was supposed to have been just discovered, to follow crime to its hiding-place. Again it was Delitzsch who took up the challenge and gained the victory. The manner in which he acquitted himself of this task is a triumph of science, which here, for once, stepped forth into practical life to bring salvation and delivery. Only moral indignation, the revolt of a great heart, could utter such accents, "Checkmate to the liars, Rohling and Justus!" Thus sounded the thundering "Halt!" which he cried out to their bloodthirsty witnesses before the decisive battle of the Tisza-Eszlar crusade (1883). The bitterness which his appearance on behalf of the Jewish cause called up against him was very great, but as he had spoken according to the promptings of his spirit, and not for favour, and as he consistently refused to receive any thanks from the Jews, so he let the waves of excitement, which from the Christian world beat audibly against his house, flow on unregarded, feeling secure of divine reward in the consciousness of duty done.

Therefore may Judaism and Christianity unite in mourning his death. Like a priest of reconciliation, he carried the Old and New Testament in his heart. "Speak ye comfortably to Jerusalem" was his motto towards Israel. Though he was a missionary, let it not be forgotten that he has also been a propagator of Judaism, of its language and literature among the Christian world. He was able justly to say of himself that he had worked with Rapoport and Zunz, with Luzzatto and Steinschneider, at the task of raising the literary history of Judaism to the rank of a science. He has done enough besides, moreover, to make his name live unforgotten on the pages of Jewish history, and to cause it to be thankfully praised wherever Jewish hearts beat high. He will continue

to be a witness and a champion for Israel, and gain friends for us, even after his death. It is a grief to see so rare a man quit this world in such troublous times, but the thought that his name will continue to be a symbol of reconciliation, an example for coming generations to imitate, brings some consolation. If the synagogue promises admission into the life eternal to every pious man on earth, then Franz Delitzsch will live doubly the immortal life.

DAVID KAUFMANN.

12th March, 1890.
